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AIMEE SEMPLE McPHERSON'S DARING SEANCE EXPERIMENT

NOTED EVANGELIST RETURNS

Rare phenomena, apport and materialization, witnessed by St. Louis Psychic Researcher. The mediums: Myrtle Brown and Iona Brandt.

"This proof of survival is absolutely unshakeable. For the past thirty years I have witnessed hundreds of cases,"

Emily Grant Hutchings
2336 Tower Grove Ave., St. Louis

Psychic investigation concerns itself not so much with the "*what*" as with the "*how*" of phenomena. Mysterious things happen in the presence of a "*sensitive*"—whether trained or natural. All so-called religions have grown out of the spontaneous overthrow of what the world has been pleased to call *Natural Law*. The miracles of *Jesus* were no more miraculous than any one of a hundred experiences I have had, within the past thirty years of tireless search for *absolutely unshakable proof of survival.*

Not Imagination

It was my great good fortune to meet *Dr. James H. Hyslop*, early in the spring of 1916, to tell him of some of my own mystifying adventures in the realm of four dimensions, and to have him assure me that these were not unique, that similar things had happened to many sincere men and women, and hence that they were not figments of my imagination.

During the next four years it was my privilege to serve as a volunteer researcher, under his direction. At this time I was art critic and chief feature writer on the staff of the *St. Louis Globe-Democrat*, and Lecturer on art, appearing before student bodies and organized women's clubs. In spite of this, and my duties as wife and home-maker, I contrived to investigate perhaps a dozen professional mediums, and submit the results to *Dr. Hyslop* for study and classification. My attention was focused on the method whereby the medium obtained her contact with the etheric.

Myrtle Brown—The Medium

When my mentor and friend passed to the Beyond, from which he still directs my important undertakings, I withdrew from active research for ten years, until I was brought into contact with *Myrtle Brown*, whose supreme gift became the theme of my book,

"I Want the World to Know"

Psychic Observer

This picture of AIMEE SEMPLE McPHERSON was taken several months before her passing. In a report of a recent seance, Mrs. Hutchings describes how this noted evangelist materialized through the mediumship of Iona Brandt, East St. Louis, Illinois. *Complete story begins on this page.*

WHERE DO WE GO FROM HERE? (Dale News, Inc. $2.50).

This meeting, on the 10th of June, 1931, was definitely "*engineered*" by *Dr. Hyslop* and *Samuel L. Clemens*, (Mark Twain) as I was destined to learn little by little, in the years to come.

Mrs. Chenoweth of Boston

My first experience of what one might call "*heavy levitation*" took place in *Myrtle's* seance room in *East St. Louis*, on the occasion of my second visit. As a test, I took with me the book, JAP HERRON, which had been dictated by *Mark Twain* through the mediumship of Lola V. Hays, and subjected to psychic investigation through the mediumship of *Mrs. Chenoweth* in *Boston*.

Mrs. Brown knew nothing about this book, or its significance, and had met me only once. I took the wrapped parcel into the seance room and secreted it behind the phonograph on the table. I made no demand, offered no suggestion for a test. I had learned long ago that the way to get evidence is *not to ask for it.*

While one of the other sitters was in the midst of an animated conversation with her deceased son, a heavy package was hurled into my lap. I was so startled that I uttered a sharp cry.

Imperator Group

Myrtle, whose clairvoyance was not then in operation, had no idea what had happened, until Dr. Hyslop offered an amusing apology, saying that he and Mr. Clemens "*wanted to give the Hannibal girl some evidence.*"

Since then the moving of heavy objects, some of them transported over long distances and brought through locked doors or walls of solid masonry, has gone steadily forward.

For this most spectacular of phenomena, the *Imperator Group* gave a name to *F. W. H. Myers, Oliver Lodge* and their associates at the *W. T. Stead Center* in London.

They called the process "*apporting*" instead of transporting. The phenomenon was not supernatural. It was in accordance with physical laws which the world did not as yet understand. It had to do with physics, chemistry and electronics.

The "Impossible" Happens

Forty years ago the man who talked about atomic energy would have been accused of poaching in *Lord Lytton's* fictional domain. The split atom was the substance of his "*vril ra*[illegible]" that did away with electricity, steam and manual labor. We are just beginning to catch up with his prophetic dream.

This *Edward Bulwer* had published thirty novels before he put his mystical beliefs into "THE COMING RACE," a story that might show the modern world what to do with atom bombs, for service instead of wholesale destruction.

Now that we have radio and television, the "*impossible*" manifestations of mediumship become commonplace. The fundamental difference is that in the one case the instrument is a highly specialized human being, in the other it is a mass of intricate and costly machinery, invented by trained scientists after years of laboratory research, and operated by other trained scientists who have been taught how to transform sound waves into electronic waves, and back again into waves that set up a response in the human ear. *It is just as simple as all that!*

To me the transformation, accomplished by a human medium, is far more wonderful. *Jesus* fed the multitude with a few loaves of bread and two small fishes. He drew the substance from the

(Continued on Page 4, Col. 1)

FOR THE RECORD

Dr. W. J. Crawford was a lecturer in *Mechanical Engineering* in *Queens University, Belfast.* His painstaking and thorough investigation with the *Goligher Circle*, between 1917 and 1920, goes a long way toward discovering the psychic laws behind telekinetic phenomena.

His conclusions are summed up in three important books: "*The Reality of Psychic Phenomena*, 1916; *Experiments in Psychic Science*, 1919; and *The Psychic Structures In The Goligher Circle*, 1921. (*)

He first tackled the problem of the alternation of weights and found that the weight of the levitated table was borne by the medium whose increase in weight was usually well within five per cent of the table. The difference was borne by the sitters. Similarly, if the table was glued down to the floor by the psychic force, the medium's weight decreased in proportion to the pressure borne by the floor.

The levitation itself was effected by an invisible substance which streamed out of the medium's body and became more or less solidified into psychic rods. These rods, finding leverage in the medium's body, acted as cantilevers. If the weight to be lifted was too big, an elbow formation, transferring the pressure to the floor was used.

The Weighing Machine

These psychic rods evolved great rapidity and could assume any shape and size. They were invisible but the ends were sufficiently dense to be palpable. It could rap, grip an object by suction and perform delicate mechanical effects. If a hand passed in front of the medium's ankle the psychic rod could be intercepted and stop the raps. In so doing, a cold and clammy sensation could be felt.

Putting the medium on a weighing machine, Crawford measured the amount of substance withdrawn for raps of varying loudness.

The raps reacted in the medium's body, apparently in the region of the chest, but the medium was unconscious of the effect. He found that the withdrawal of ectoplasm was but a temporary loss. The medium, at the end of the seance, lost less in weight and was less exhausted than the sitters.

Crawford concluded from this that the psychic force that vitalizes the ectoplasm is mostly drawn from the sitters and is used up. The average loss of weight of the sitters varied between five and ten ounces. The maximum loss of weight, when ectoplasm was experimentally withdrawn in fluxes from the medium, was 54½ lbs., nearly half of the medium's normal weight.

Medium Must Be Protected

At the same time, the bulk of the medium perceptibly shrank, the pulse gradually rose and the muscles convulsed. The flow of ectoplasm could carry particles of paint. By a colored track, he traced the flow from the ankle up to the hips and the base of the spine. Powdered carmine was used for the purpose. When it was placed on the knickers, the track extended to the shoes and upwards to the lower part of the trunk.

This proved that the flow started from the trunk, passed down the feet and returned. The fabric of the knickers and stockings was abraded in places. He inferred that some frictional resistance was encountered. He also found that it is not the *ectoplasm*, but the medium that suffers from exposure to light. BY SHIELDING THE MEDIUM WITH BLACK CLOTH HE OBTAINED MANY GOOD FLASHLIGHT PHOTOGRAPHS.

An attempt to throw doubt on *Doctor Crawford's* conclusion was made by *Dr. E. E. Fournier d'Albe* in his book "*The Goligher Circle*," 1922. In 20 sittings with the same medium he obtained almost no results. He expressed the belief that the levitations recorded by *Dr. Crawford's* were accomplished by the medium's legs.

Barrett's Confirmation

Dr. Crawford died by suicide (*) on July 30th, 1920. Four days before his passing, he wrote: "*I have been struck down mentally. I was perfectly all right up until a few weeks ago. It is not the psychic work. I enjoyed it too well. I am thankful to say that the work will stand. It is too thoroughly done for any material loopholes to be left.*"

In this belief, Dr. Crawford relied not only on inner conviction but on many statements of important psychical investigators.

Dr. William F. Barrett wrote on March 24, 1917: "*I can testify to the genuineness and amazing character of these physical manifestations and also to the patient care and skill which have characterized Dr. Crawford's long and laborious investigations.*"

Dr. Fournier d'Albe's exposition was later criticized by skeptics but in all events, care should be employed in drawing all too general conclusions from Dr. Crawford's findings owing to the fact that conditions vary with different mediums.

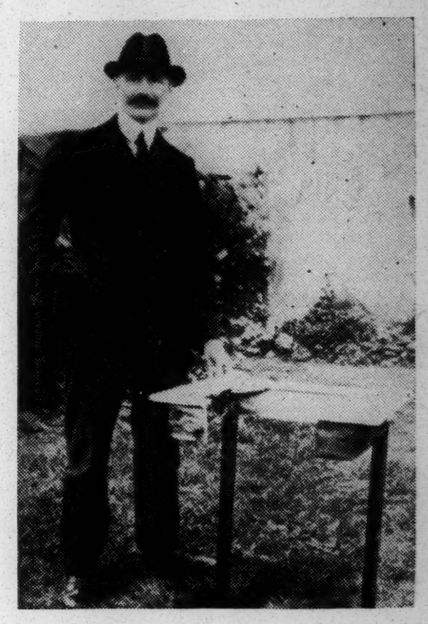
It was found, for instance, that: the ectoplasmic flow *cannot* be intercepted by passing the hand between the medium and the table; the table will *not* be "*short-circuited*" if the medium touches it; raps do *not* react on the body of the medium, they also occur in daylight; the quantity of withdrawn ectoplasm *may* attain the full weight of the medium, and *the psychic rod theory is insufficient to explain the levitation of the medium.*

"*Encyclopedia of Psychic Science*"

(*) In seances of recent date, Dr. Crawford has denied taking his own life.

(*) Crawford's books are all out of print. A few used copies of the above titles are listed on page 6, col. 3

A RARE PICTURE OF W. J. CRAWFORD, D.Sc.



The picture above, Dr. Crawford with his special two-legged table, was taken in 1919 on the terrace of the Kathleen Goligher home, Belfast, Ireland. The picture appears in the rare out-of-print booklet, "The Goligher Circle, May to August 1921 experiences of E. E. Fournier d'Albe and extracts from the correspondence of Dr. W. J. Crawford."

It is obvious that, with a table of this nature and construction, Dr. Crawford was able to rule out much of the quibbling and abuse heaped upon him by skeptical sitters (i.e.) the usual charges and counter-charges of how a table COULD BE levitated were eliminated by this simple device.

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THE LONDON BRAIN TRUST

How They Prove That Spiritualism Can Supply All the Answers

EDITOR'S NOTE

The purpose of publishing this article is to place before the U. S. Spiritualist Associations, Assemblies, Organizations, Camps, Societies, Centers, Study Groups and Churches, a new idea . . . a workable plan whereby interest can be aroused by having friendly discussions of the Science, Philosophy and Religion of Spiritualism.

This article describes in detail what is said when London Brain-Trusters assemble on the rostrum of their largest halls to discuss Spiritualism. This particular meeting was extensively advertised and hundreds of people turned out to hear their answers.

The picture is this: seated on the rostrum in a semi-circle facing the audience, eight persons were grouped, each before a microphone of his own. The Question-Man, A. L. SIM, in the center, was flanked on either side by previously chosen members of the "BRAIN-TRUST". These members change from time to time but at this particular meeting there were seven, the Question-Man making eight at the table. Those participating were: LILIAN BAILEY, EILEEN BLASCHKE, HARRY BODDINGTON, W. H. EVANS, SHAW DESMOND, HANNEN SWAFFER and MAURICE BARBANELL.

Mr. Sims asked the questions, mailed to him previously or sent up by the audience (many are thrown out as irrevelant) then the Brain-Truster desiring to answer raised his hand and when an acknowledgment was received from the Quesion-Man by a nod, the answer (one to two-minute limit) was voiced over the "mike" so the audience could hear. The questions were not known beforehand, even by Mr. Sims; the answers were therefore impromptu and not rehearsed.

Programs of this nature are not only interesting but educational. Interesting, when wit, humor and epigrams are interspersed; educational, when a wide diversification of answers are forthcoming—proving that answers to the most perplexing questions are the result of individual experience, plus personal research which has been attained the "hard way".

Indeed, this would be a novel program for American Spiritualists to adopt . . . at least to try, for I personally witnessed one of these Brain-Trust meetings during my recent London visit. Should your group be the first to adopt it, send your questions and answers to the Editor of this journal.

Here Are the Questions and How They Answered Them

1. *Is Spiritualism a science, a philosophy or a religion?*

Barbanell: "In my view it is all three. It is a science because its phenomena can be proved again and again; it is a philosophy because it rationally explains the universe and man's place in the divine scheme; it is a religion because it teaches man how so to live this life that he is ready for the greater life after death."

Evans: "It is when you come to ask the reason *why* in Spiritualism that it is proved to be a science. There is in all the phenomena of Spiritualism an emotional content. When you come to discover that emotional content you enter into the religion of Spiritualism. Therefore, it is a science, a philosophy and a religion."

Boddington: "The philosophy arises from the basic fact that it is first of all a science. If it was not for science it would not be a philosophy. It also contains the greatest truth—which can be proved—of religious teaching all over the world."

2. *Does not a person dabbling in Spiritualism run a risk of lunacy?*

Mrs. Bailey: "I have met quite a lot of people who have not been Spiritualists but they become lunatics. We who know something about psychic things can often explain lunacy. I knew a case of a man in the North of England who was a very devout parson. He had no knowledge whatsoever of Spiritualism, but he suddenly had a great craze to write. He could not stop writing.

"His doctor said he was out of his mind, and somebody in his family asked me to go along and have a look at him. The guides cured him."

Boddington: "A person who *dabbles* in Spiritualism deserves to become a lunatic. If you went into chemistry and started dabbling with chemical elements you would expect trouble. He who dabbles in Spiritualism certainly deserves to be a lunatic. Don't dabble. Be serious."

Barbanell: "It always amazes me that only in Spiritualism are people accused of dabbling. You don't dabble in the Church of England or Baptism. You might as well say there is a risk of lunacy in dabbling at going to the pictures, or to the dogs, or to the public house, or crossing the road.

"There is no truth in the allegation that Spiritualism is responsible for lunacy. All inquiries have failed to produce one person certifiable solely on account of Spiritualism.

"The bulk of people in asylums are made largely through religious mania. The two professions which contribute most to lunacy are doctors and parsons. And the people who say that Spiritualism leads to lunacy are doctors and parsons."

Desmond: "I only want to say I know many people who are lunatics but they are not Spiritualists."

Mrs. Blaschke: "Spiritualism has put more people back on the road to sanity than any philosophy or religion."

Swaffer: "We are still trying to find this one person who has been driven mad by Spiritualism. A few months ago Maurice Barbanell went to great trouble once more to circularize every asylum in the country to ask for this one case.

"He didn't sufficiently stress the fact that the people who make this accusation are parsons and they head the list of lunatics by far. I was once discussing this matter at Bedlam with Porter Phillips, who took me into a padded cell where a parson sat clasping a Bible. He said, 'Such cases are common here.'

"Naturally we attract cranks to our movement—as all movements do. These cranks hang around on our outskirts and we get the blame for the lunacy which they bring into it."

3. *What is the use of Spiritualism anyway?*

Swaffer: "When we survey the world as it is today, I often hear it said, 'What is the good of life anyway?' Here we are at the end of the second world war, with the possibility, unless we are careful of a third one, in which wholesale destruction will face the universe. And yet man goes on boldly being born, married and planning.

Life is like everything else. It is of use if you make it useful, and a man with any serious ideas goes on living despite everything. I say that because you could jeer at the idea of life itself if you wanted to do so.

The use of Spiritualism is what you make of it. You enter a seance room and see clairvoyance or any other phenomena. It is for you to build on those facts whatever you like. The use of Spiritualism to me is that it has given me an orderly conception of life and death.

I was brought up as an Anglican, but I did not know what it was all about. Now I know there is a purpose in it, and direction for all of us here. I know where I am now. I did not before—and I was not an ill-informed sort of person. I had seen the world. I knew a great deal about it, but I did not see the purpose of it.

Barbanell: This question would require at least two hours to answer it properly. To put it briefly, in Spiritualism, for the first time in human history, any ordinary person can prove for himself that life goes on after death. That is the most revolutionary thing that Spiritualism has been doing for nearly a century.

Once you establish that man survives beyond the grave as part of a natural law of the universe, a law that has nothing to do with your religious, political or economic beliefs, you have established the most revolutionary doctrine in man's experience.

You have established that man is a spiritual being, with infinite possibilities. You have established that man is part of that same force that created the whole universe and that man has latent possibilities which are infinite and divine.

You destroy at one fell blow the whole materialistic conception of life, and selfishness is proved to be the most stupid doctrine for any man to follow.

Mrs. Bailey: Spiritualism is of the greatest possible help to the human wayfarer because it gives him a grand conception of his own potentialities. When you realize that life goes on, you know that this physical body is only something through which you express yourself. It is something that will ultimately die and go back whence it came—into the earth.

But *you* cannot die. There are no atomic bombs that can kill or destroy one human soul. This earthly adventure is just a passing phase. If we express ourselves at our highest, then we can ultimately do godlike things.

Boddington: Most people were steeped in Orthodoxy before they came into Spiritualism, and were afraid to die.

The first use of Spiritualism is that it clears away all the illusions under which people suffer. There is no fiery hell and there is no divine salvation; there is only the saving of the individual by himself and by his own efforts. As a result of this teaching, instead of the world trying to push the responsibility of its sins on a saviour, men will try to bring about their salvation by helping their fellowmen.

Mrs. Blaschke: It is of the greatest use to comfort those who mourn and to heal the sick.

Evans: If you were to say to a woman grieving the loss of a loved one, "Go to a medium," and she gets definite evidence of the survival of her son or husband, and then ask her what is the use of Spiritualism, you will get your answer.

4. *Is it not possible for our spirit friends to tell us if Hitler is alive or dead? If alive, where he is hiding and in what disguise?*

Barbanell: The brief answer to this question is that it is not the function of the spirit world to turn itself into the military police of this world.

Evans: The spirit people will not do what we can do for ourselves. It is our job to find Hitler, not theirs.

Mrs. Blaschke: I don't think it really matters whether we find him or not.

5. *Are spirit guides infallible? Should we believe in all their statements and always act on their advice?*

Barbanell: The answer to both questions is definitely no. Spirit guides are not infallible. We should not believe all their statements and always act on their advice. Spirit guides are human beings who have gone a little further along the road of evolution than we have, but the act of death has not robbed them of their human qualities and they are still subject to errors as we are.

We should not believe their statements if what they tell us clashes with our own human reason. The spirit world believes in cooperation and not treating us as puppets or marionettes.

Desmond: I am delighted to hear those fearless statements and I think it is a warning that is very necessary to newcomers. Of the six really great spirits I have known, I never heard one suggest at any time that anyone should be dictated to.

Mrs. Blaschke: In my many experiences with the world of spirit I have never been let down. But I have had to use my own common sense and live my own life. The guides have always been ready to guide me, but I still have had to use the brain God gave me.

Swaffer: If spirit guides were infallible it would turn us into automata. We have to use the same judgment in the seance room that we would use outside it. As for acting on their advice, I have never done so. I have discovered, however, that, knowing this, spirit guides give me my ideas and then I go and act on them.

It is our job to go on as though we are making the future ourselves. Tomorrow may be a dreadful thing. We don't want to know it. We want to make tomorrow. If we rely too much on spirit prophecy, we will stop ourselves from doing the things we ought to do.

Evans: We can live our lives in companionship with spirit guides. The more intelligent that companionship is the more we shall get out of it. We just act in conjunction with the people on the Other Side and realize their fallibility, but also realize that, when we are in difficulties, they will drop ideas into our minds, like seeds; but at the same time we must decide what to do.

6 & 7: *When Spiritualists preach the brotherhood of man, how do you account for so many splits in*

(Continued on Page 10, Col. 4)

A "BRAIN-TRUSTER"

Psychic Observer

Harry Boddington, lecturer and writer, 17, Ashmere Grove, Acre Lane, Brixton, London S. W. 2, England. He is author of the books: "Materialization, A Critical Analysis of Physical Phenomena"; "Prophecy, Spirit Voices, Writings," etc.; also the inventor of "Kilnascrene," the device that is said to aid clairvoyance.

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ARE FAIRIES REAL?

TRAINED CLAIRVOYANCE SUPPLIES THE ANSWER

Here We Are Faced With the Facts

By E. L. GARDNER
Rose Corner, Normansland
Salisbury, England

The folk-lore of every country teems with stories of the *little people*, the fairies and other nature-sprites. In the wilder and less populated districts of *Europe* belief in them is commonplace, as also in *Scotland*, *Eire*, and many parts of south and north *America*.

The varieties seen and to some extent known are many, they include *sylphs* of the air, *salamanders* of the fire, *undines* of the water, *gnomes* among the roots of trees, and a host else busily engaged everywhere with the growth of vegetation.

Their coloring, as described by those familiar with them, varies with the characteristics of the local trees, plants and flowering shrubs. The fairy-sprite itself is specially concerned with the growth of plants and flowers, as are also the sprites known as *elves*, *pixies*, *nymphs*, *goblins*, *brownies* and *jinns*, named according to the appearance assumed.

A certain degree of clairvoyance is needed to see them but this is a faculty very many children have to a slight extent though it tends to fade as the child grows. It did in my case, much to my relief, for the nature-creatures are not *all* pleasing and amid the rough and tumble of boarding-school I was glad to shake clear.

Difficult To Accept

The fact, however, that so many children *do* see fairies and their kind is a pointer to the probability that in the long-ago clairvoyance of a sort was a general faculty because, as the biologist puts it, the child of today travels swiftly during its early years through the "*ancestral course.*"

There are likewise, of course, many clairvoyants, naturally gifted or trained, who are familiar with nature-spirit life in its abundance — though they are usually reserved and reticent when the subject is mentioned.

When the remarkable *Cottingley Glen* photographs came my way, as narrated in the book—FAIRIES —the main difficulty I had at first in accepting them was the extreme unlikelihood of any sensitive plate or film being so clearly receptive of the fairy body in its natural state. They were much more easily to be explained as clever examples of double exposure photography.

At the time the prints were sent to me I had made a fairly exhaustive study of psychic photographs, genuine and otherwise, and I knew the material of which the fairy body was built would not *normally* come within the actinic range of a camera .

The Nature Spirits

In this I was in fact correct—yet after a most searching analysis and investigation the photographs proved to be genuine! The operative word is "*normally.*"

The problem of these photographs, as of the life and work of the nature-spirits themselves, is clarified when it is realized that the every-day normal body of the fairy is composed, not only of a much subtler substance than that of visible physical material, but that it has no definite clear-cut shape at all.

When at work around or within the flowering plant the *fairy* appears merely as a small colored cloud with no stronger outline than that of a dancing flame. Yet in the presence of some children, and of some adults, too, the cloudy *form* will withdraw from the plant and will change in a flash into the appearance of a diminutive human being.

The temporary shape assumed, and the clothing, is usually like that of the people in the district, though with a distinctive slant towards what one must describe as the nature-spirit type. The form is often delicately winged, like the insects with which their work is intimately co-ordinated; and the caps worn, the ears, the hands and feet may resemble the leaves and twigs about them; there are many too who have around them filmy lines and folds that seem like robes.

This fact that the normal working bodies of all nature-sprites are of a cloud-like character explains much that has been perplexing, for the diminutive human appearince is a transient phase only and is very evidently a copy of something sensed, and is often of a form that is beautifully proportioned and graceful.

For example, in *Kensington Gardens*, a popular promenade in the west end of London, the little people have been repeatedly seen by clairvoyants clothed to all appearance in the latest fashions of dress. This may be due to direct imitation of the folk walking about or by copying the mental pictures of fashions held in thought by the promenaders; there is evidence that the latter is the true explanation.

When such a definite shape is assumed, whatever its origin, the sprite seems quite to enjoy the experience, probably because it is vivid and in some way stimulating. They can vanish even from clairvoyant sight as quickly as they can appear — which means that the natural body of cloud, though slightly luminous, is less visible than the more condensed shape.

Problem of Instinct

Some species, such as the *leprachaun*, become occasionally quite attached to a particular family. Such cases have been met with in *Ireland*. An attachment of this kind leads to a strengthening of the bodily shape assumed, evidently through material borrowed from sympathetic members of the family.

The form of the *leprachaun* or other sprite then becomes densified enough to be at times easily visible. It was such an association indeed at *Cottingley* that led to the success of photography, the subtle material needed to bring the fairy bodies within the range of the camera was available because one of the children present was naturally mediumistic.

One feature that emerged from my investigations into the activities of nature spirits was of arresting significance. It concerns the complex problem of instinct. The question so frequently asked is, whence is the directive influence and intelligent control that orders the truly amazing skill displayed in the building of a flower, of a fruit, of an insect?

Only Half the Answer

We cloak our ignorance by speaking of natural processes and instinct. Even the observed work of the nature-sprites, specialized and skilled as it is, is but half the answer.

Although the play of their magnetic cloud-like bodies is obviously directing the vital currents and sap circulation and is perfectly efficient, the further query rises —where is to be found the directive and designing intelligence superintending all the wonderful work in the plant kingdom of nature? The consciousness of the sprites themselves is insufficient to explain results.

Trained clairvoyance supplies the answer. A hierarchical ladder of evolving life can be discerned in the unseen worlds. Grades of workers rise on different levels from the myriads of etheric nature spirits busy with the task of plant growth, up through those who co-ordinate and control the *little people* to a still higher range where fully intelligent devas or *angels* operate as nature's architects and master craftsmen. A veritable ladder of descent and ascent.

An illustration, indeed a correspondence, is to be found, of a very similar character, in the human body we all use. Imagine seeing the busy fingers of a skilled craftsman assembling and fitting the intricate mechanism of a watch-repeater. From the craftsman's fingers to his brain, and then on at a still higher level to his subtle mind, there extends a ladder of delicately adjusted and attuned steps.

The directive center controlling those busy fingers is within the *far distant* mind of the craftsman. Design originates there, within his mind, for in the mind is a clear thought-image of the complete watch. Now to apply the illustration.

If an onlooker saw the assembly of the various parts of the watch only, hardly glimpsing the busy fingers at all, then the building of the watch would today, in our ignorance, be ascribed to instinct!

Wonderful Manipulators

Until recently the term instinct has been used to mean some directive force *within* the structure, such as, in our illustration, the watch itself would seem to possess! Minute research into many complicated examples of *instinct* is leading the biologist positively to postulate an *organizer* concerned with a pattern or mould for each particular species. The scientist is drawing near to the hidden side of nature's activities.

As we learn of the thronging multitudes that carry on the unseen aspects of nature's work and apply our knowledge to these wonderful manipulators of the plant kingdom, we shall be able to cooperate the more intelligently with them. If we use our human powers to give them the right materials and *conditions* we shall bring to birth products of the vegetable kingdom at present beyond the dreams of even the most advanced horticulturist and fruit experts.

A RARE PHOTOGRAPH

Psychic Observer

Fairy Offering Posy of Hare-Bells to Elsie

The illustration above, from Sir Arthur Conan Doyle's book, "The Coming of the Fairies," was taken by E. L. Gardner, who in a letter to Doyle said: "The fairy who is looking at ELSIE is holding a bunch of fairy hare-bells. I thought this fairy had 'bobbed' hair and was altogether quite in fashion, her dress is so up-to-date! But ELSIE says her hair was close-curled, not bobbed. You will note the fairy was standing almost still, poised on the bush leaves. 'The wings,' says ELSIE, 'were shot with yellow, and the upper part of the dress was pale pink.' We succeeded in bringing out this print splendidly and I have certificates from experts giving the opinion that this negative could not possibly be 'faked'. You can be assured we are on safe ground. The exposure time of this picture was one-fiftieth of a second, the distance about two or three feet. The plates and the 'Cameo' camera were sent to ELSIE who took the picture."

HAVE YOU READ IT?

"A Book of REAL FAIRIES" with Photographs

By

Edward L. Gardner

This book, by Gardner, is the latest volume of its kind to be published. The first photographs of these Fairies were published in Strand magazine in 1920; later these same photographs were published in Sir Arthur Conan Doyle's book "The Coming of the Fairies" (out-of-print)

E. L. GARDNER

In Gardner's "A Book of Real Fairies" (Dale News, Inc., $2.75) the author presents a careful, plain and straightforward account of the circumstances and events which led to the taking of these rare photos. He describes the tedious period of testing and investigation which preceded their publication.

The author includes letters from different parts of the world confirming the existence of Fairies and, in Chapter IV, Mr. Gardner explains his views after almost a lifetime of study and investigation regarding the normally invisible stream of fairy life and the rightful place of fairies in nature.

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AIMEE McPHERSON

(Continued from Page 1, Col. 3)

etheric, in broad daylight and in the presence of hungry witnesses. The mediums with whom I have worked did not possess quite such power. Their phenomena, thus far, have required either darkness or the ruby light.

Early in my present course of investigation, I had experience with materialized forms, through *Mrs. Hamilton, Lula Taber, Laura Connell Phillips and Iona Brandt.*

Laura Phillips is *Myrtle Brown's* mother, with whom she had her unfoldment a good many years ago. One of her remarkable phenomena is *"trumpet in the light."*

Bessie Clark Drouet

Iona Brandt sat at *Dr. Parker's* feet, in one of Myrtle's classes before she was taken in hand by her own collaborator, *Dr. Karl.*

In two of my previous articles for the *Psychic Observer*, I have described amazing experiences in her *East St. Louis* seance room. The one, dealing with the return of *Bessie Clarke Drouet*, brought me letters from all over the United States.

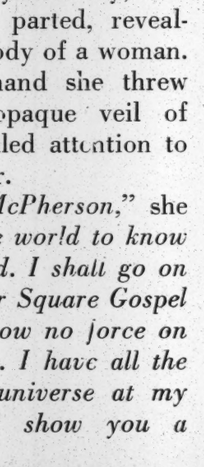
In the other article, we had the astounding phenomenon of an apport, consisting of two red roses with fourteen-inch stems that were brought from the grave of a soldier on the outskirts of *Nuremberg, Bavaria.*

Aimee Materializes

In some respects, a far more spectacular apport was produced, in that same room, a few weeks after the passing of *Aimee Semple McPherson.* Neither *Mrs. Brandt,* nor any one of the twelve investigators who went to East St. Louis for a private materialization, was particularly interested in the red-haired priestess of *Angelus Temple.* If we remembered that she had *"died,"* the fact was not in our consciousness as we went up to the cabinet and greeted our *"very much alive"* relatives.

When all of us had been served —there were twelve in the circle, and we had seen or touched sixty-three forms—*Dr. Karl's* vivacious helper, *Rose Marie,* came out of the cabinet and informed us that the best was yet to come. She and Dr. Karl had a surprise for us. To which she added, *"Won't my medie be sorry she isn't awake to know about it."*

Rose Marie is a white girl, apparently about sixteen years old. She and *Myrtle's "Sunflower" are* great friends. Both of them have keen minds and ready wit. They take charge when the spirit teacher and mentor is away on other business. So while *Dr. Karl* was mustering his chemists and other helpers, *Rose Marie pirouetted* around the room in flowing robes, and asked us to sing *"In the Garden."*



Emily Grant HUTCHINGS

As we finished the second stanza, the helper vanished, and a form began to build up directly in front of the cabinet, where the ruby light was strongest. In a few seconds, we beheld a white column reaching almost to the ceiling.

"I Want the World to Know"

Gradually it settled, took shape, began to sway rhythmically, and the outer surface parted, revealing the face and body of a woman. With her right hand she threw off the almost opaque veil of ectoplasm, and called attention to a mass of red hair.

"I am Aimee McPherson," she began. *"I want the world to know that I am not dead. I shall go on preaching my Four Square Gospel of Jesus Christ. Now no force on earth can stop me. I have all the resources of the universe at my command. I will show you a miracle."*

In her left arm she held a sheaf of chrysanthemums, at least three dozen of them, an ordinary variety with greenish-white flat blossoms perhaps as large as a silver dollar. She pointed to them and said that when she preached she always had flowers near her.

At this she extracted one long stem from the branch and approached the person nearest the cabinet, a gentleman who was having his first materialization experience. With a snapping gesture she shook the flower five or six times, and to our consternation we saw it expand, enlarge, puff out, change color, and assume permanent form, a gorgeous yellow mum, four-and-a-half inches in diameter, with rich green leaves long.

Flower Apported

This was handed to the man, who was commanded to stand and receive the gift. He afterward admitted that his knees almost refused to function. The same process was repeated as *Mrs. McPherson* came to each of us in turn, materializing at least thirteen identical blossoms, the last one for the student who tended cabinet. She had walked, or glided, completely around the room. Some of those present whose eyes are better than mine said they could see the ectoplasmic cord on the floor, between the spirit form and the front of the cabinet.

My husband and I brought our magnificent chrysanthemums home, measured and examined them. The stems had not been bent and not a leaf was crushed. I cut mine with a six-inch stem, put it in a bud vase, without water, and kept it in the refrigerator for three months. It continued to put out bright yellow petals from the center of the bloom, as the outer petals withered and turned brown. I still have it, shrunk to about one-third its original size.

The following day one of our number took her materialized flower to the leading *St. Louis* florist. She gave him no hint of where or how she had obtained it. He said mums of this type would sell for fifteen dollars a dozen, if he could obtain them. The only ones he knew of might be seen at the annual chrysanthemum show, then closing at Shaw's Garden. He thought one of the employees might have *"swiped"* a flower from the huge display bed in the main plant house.

McPherson's Daring Experiment

Later on I communicated with Dr. Karl and he told me what had happened. On that auspicious occasion, his chemists and helpers had gone to the refuse pile at the *Missouri Botanical Garden,* had extracted the elements of petals, stems and foliage, from hundreds of mums both large and small, and had brought this etheric substance into the laboratory of the seance room. Had they detached thirteen perfect blooms, of the large yellow variety, and three dozen small ones, moral turpitude would have been involved. It would have been plain theft.

However, the plants that had been discarded had little value, even as compost. They would have disintegrated and returned to the elements.

Dr. Karl said it was *Aimee Semple McPherson's* idea, to try this daring experiment. He was not at all certain it could be accomplished. There had been many apports in that seance room, under different circumstances and by a different method.

Apport Technique

In one instance a bunch of roses, intended for *Mrs. Brandt,* had been left in a student's locked car. These were brought into the room while class was still in session.

In another case a ring that had been ordered by a lady from Texas, to be fashioned of silver and turquois matrix, by a craftsman in *New Mexico,* was brought from *Santa Fe* and placed on the lady's finger as she sat in a materialization seance in East St. *Louis, Illinois.* The jeweler and his client both believed in survival.

He afterward wrote her that he had guided her, in the course of her journey eastward, to this sitting with *Iona Brandt,* for the purpose of testing the power of spirit.

Metal, semi-precious stones, and the more fragile forms of flowers, may be accelerated in vibratory rate until they are so finely divided that they can pass through stone walls, reassemble themselves, and take on their original form. In the case of withered chrysanthemums, a more complex procedure was demanded. To the chemist, working under natural law, nothing is impossible.

READ THE BOOK

FOUR GREAT OAKS

A Romantic Novel

By MILDRED McNAUGHTON

WHAT THEY SAY ABOUT THIS BOOK

Are human beings fated to suffer defeat and unfulfilled longing forever? Are the cruel conclusions of our life always permanent and final? These are the questions propounded and answered in Mildred McNaughton's novel *Four Great Oaks,* a story dealing with the persistence of personality in a great English family, the Beausires.

The novel opens in England in the year 1685, in the time of terror and bloodshed which followed the Monmouth Rebellion, when the terrible Judge Jeffries had unlimited power of life and death over all men who were suspected of having inclined in any degree toward rebellion against James II.

THE AUTHOR

MILDRED McNAUGHTON

Enmeshed in the violence and unrest of the times, the story of John Beausire, his little love, Rosalys, and his cousin Mark, and Mark's ambitious wife, the dark Diana, progresses to a powerful and tragic moment against the finality of which there seems to be no appeal. But the scene of *Four Great Oaks* changes, and in the descent of time to the present day, we find a John Beausire and a lovely girl whose lives resume and complete the pattern which had been so cruelly, seemingly so finally, broken.

This theme, a recurrent one in literature — one thinks of *Berkeley Square,* of Amy Lowell's *Patterns*— is handled in *Four Great Oaks* with originality and power. The portion of the story which transpires in 1685 does not use the costumes and trappings of history as a substitute for the creation of human beings. John and Rosalys are fully presented, they love deeply and passionately, and the plot moves because of the strength and reality of their emotions rather than through the manipulation of cardboard figures given names made memorable by history.

The modern portion of the story, in which the anguish of the past is washed away in the fulfillment of John and Rosalys' love for each other, carries with it a beauty and reassurance which will deeply move and sustain the reader.

The author, Mildred McNaughton is an Englishwoman who has lived in "too many cities to list, but in London, Paris, and New York for the longest period." Her childhood was spent between South Africa, where her father was Conservator of Forests, and her mother's family home in Shropshire, England.

She has, she writes her publishers, "enough books in mind to occupy me for at least twenty years to come." *Four Great Oaks* is the first of these. "I chose the Somerset setting," she writes, "because I know it, and the Monmouth Rebellion period because I have always been interested in the story of Sir Francis de la Warre—brifly mentioned in the book—whose refusal to collect the Rebellion fines for James II is part of Somerset history. . .

"The more I read the more convinced I am that all the world has ever known of truth is contained in the Four Gospels, where the law of Cause and Effect is so clearly taught. I tried to write a story illustrating the working out of the law in human life."

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Article III

Religion's Debt To Spiritualism

THE TRUTH OF ITS TEACHINGS MUST BE FACED

- **God Speaks To Man Through Spiritualism.**
- **The Burning Bush — A Spiritualistic Allegory.**
- **The Great Scriptures Are Spiritualistic Messages.**

Spiritualism was of yore the true light of the world. Can it regain its ancient dignity?

By
ALVIN BOYD KUHN, Ph.D.
227 Murray St., Elizabeth (2), N. J.

Yes, *God* spake to *Moses*, a type character for man or mankind, out of the burning bush. Is this actual literal fact, which hardly seem credible, or is it nonsense? It is neither of these.

It is beautiful sublime spiritual allegory, splendidly illuminating to our dull minds if we can catch its true meaning. This poetic figure of the burning bush is used as part of that original language of symbolism in which ancient scripts were written, to point the mind vividly to the high truth behind it all.

The bush is a common part of nature, and as such signifies the *first* or *natural* man of whom *St. Paul* speaks, in contradiction to the *second Adam* or *Spiritual* man. It represents man physical, not man spiritual.

It is the natural, creatural man, who has had the baptism of water, symbolizing life in this watery body, but has not (yet) had the regenerative baptism of the spirit. But the bush is afire.

Does not *John the Baptist* say that while he, the type of lower natural man, indeed baptizes us with *water*, the greater one who comes after him, the *Christ*, will baptize us with *fire?*

"The Glory of God"

So the flaming bush represents, as vividly as any symbol possibly could, human nature aflame with divine fire of spirit!

But it is not the nature of the field or woods, but the nature that is in man's constitution. Man's body belongs to the world of nature, but his immortal soul belongs to the world of spirit.

Universally, throughout ancient days, the divine spirit was typified by fire, which was destined to descend, like the tongues of flame on the heads of the disciples at *Pentecost*, to set the first or natural man on fire with the light of divine mind.

And, when in his growth upward to God, natural man has been set all aflame with the glory of *God* then indeed it is that the voice of the *God* within him can speak forth words of burning truth and clearest light. It was noticed that whenever *Moses* (man) came down from the mount where he had held communion with God, his countenance was all aglow with a divine radiance.

God, it is said, speaks through his holy prophets and finally through his own *Sons*. He can be known to any one to whom a *Son* will reveal him, *Scripture* assures us. He becomes manifest by and through his *Sons*, for they show forth his divine nature when they attain his likeness and reach the fulness of his stature.

The Law of Life

The perfected *Son of God*, that is, mortal man evolved to *Christhood*, becomes the true sheep of God and can recognize the Shepherd's voice. He can understand his language and can transcribe his dictation. His delight also is in the law of the Lord, for in that law doth he meditate day and night. For God has said that when men become righteous he will write his laws in their hearts and in their minds will he write them.

So the prophets, and sages of yore, brought through to open consciousness the knowledge of divine things, of life and of cosmic law. And they published these priceless volumes for the guidance of the race far back in its childhood stage.

In at least partial witness to this statement, there runs through all primitive history of humanity the legend of a Golden Age, when man was still innocent, as in childhood, when life was halcyon and when the gods still walked and talked with them.

It is a law of life that each generative cycle of creatural existence is parented, protected and educated by the elders of the preceding generation. Where in life are infancy, childhood and youth not overshadowed by parental care and guardianship?

Divine Philosophy

Hence the *Elders* of the human family in its early days, men risen to *Godhood* in earlier cycles, imparted to infant humanity its matchless tomes of wisdom, containing the laws and ordinances of the higher life toward which man was progressively to climb.

And this body of transmitted divine knowledge was promulgated through those high personages whose spiritual gifts made them fit and usable mediums for the precipitation of vital truth. Coming from men of exalted cosmic rank and of the loftiest spirituality, their messages constituted the highest, purest, truest body of enlightened knowledge ever given to mankind.

It was called by the *Greeks* and *Egyptians* of the early days *divine philosophy*. It was also denominated the *Kingly Science*, for it was the divine *science of the soul.*

What The Bible Teaches

It dealt with the history and experience of the divine soul in man, its descent from heaven into the world and the flesh, its series of pilgrimages from paradise out into an exile in the wilderness of earth and back again, its travail and tribulation when buried in incarnation in human body, its *death* on the cross of matter when imprisoned in the grave or tomb of the mortal body, its trial and crucifixion under the sluggish life and carnal evil of the flesh, its hardship in this *Egypt* of bondage *under the law* of matter, and its final resurrection from this *death*, which, as *St. Paul* says, inheres in our members.

Thus the Bibles are all about one thing basically—*the Incarnation*. This is the story of the life and *death* of the divine soul in man, its *death* in life and its life in *death.*

Without this supreme knowledge man would lose his way in history through blindness and ignorance. The preservation of this body of God-given instruction was of such importance that the very angels enlisted themselves in the service. Books of the wisdom were miraculously saved from destruction, from fire, flood, vandalism and decay.

Humanity's Great Teachers

All the great religions took their rise out of the material embodied in these mighty literary treasures, *Christianity* along with the rest. Now and again, great teachers rose who expounded and promulgated the essential doctrines in schools and brotherhoods.

The greatest of these figures, legendary beyond all historical certification, are *Hermes* (called Thrice Greatest) of Egypt, *Gautama* the Buddha of India, *Orpheus* of Greece, *Zoroaster* of Persia and *Appollonius* of Tyana.

Others of lesser but still towering rank could be enumerated by the score. One after the other they founded their schools, academies, communities, such pre-eminently as the *Essenes* in *Judean* history in their monastic groups along the *Jordan River* and the *Dead Sea.*

Of all of them it is stated that they faithfully preserved and studied the sacred books of the ancient divine teaching.

Essenes—Spiritual Cultists

There were many associations of initiated metaphysicians—*Illuminati, Theraeutae, Gnotics, Gymnosophists, Eclectics, Syncretists, Nazarenes*, even *Christianoi* (Christians!) and others.

Of these perhaps the *Essenes* were the most truly and thoroughly *spiritual* cultists in all world history. But pure living and abstemious diet they so etherealized their bodies and so heightened the sensitivity of brain and nervous system, that it is said they could communicate at will with the highest spirits in the heavenly worlds, see visions in the astral light and know what was transpiring at any place in the world.

And who is it that in modern days has delved most deeply and discerningly into those ancient teachings and regained the lost meanings of their great books? No man has done this more illustriously than *Gerald Massey*, an English writer and scholar in the field of *Egyptian* literature.

Massey's Interpretation

To him we owe probably more in the way of clear insight into the abstruse meanings in the cryptic literature of old Egypt than we do to any other scholar. *And Massey was a Spiritualist.*

He is quoted in a strong statement extolling the high value of *Spiritualism* on page 112 of the *Manual* of the *National Spiritualist Association.* No one can gain the remotest idea of the real sense underneath the apparent jumble of Egyptian symbols, gods, animal deities and the mummy who does not follow in the path of interpretation cut through by *Massey.*

The books of the eminent and reputed academic *Egyptologists* read like nonsense beside the deeper grasp displayed by *Massey*. His great work *Ancient Egypt, the Light of the World*—must be the basic foundation for any competent reconstruction of the edifice of ancient divine philosophy.

Esotericism in Language

One of the most significant features of the rediscovery of the lost meaning of ancient Bibles is the restoration of the symbolic nature of Spiritural writing to scholastic knowledge. It is now known that the Bibles were written in a peculiar and long lost language of symbols.

This esotericism in language has baffled the minds of exegetists and defeated all the labors of sixteen centuries of scholarship. It is, therefore, a matter of supreme importance in general, *and to Spiritualists in particular*, because it is now revealed to have the closest possible connection with the nature of *spiritualistic messages!*

We have set forth that the Bibles were written in a primal universal language of symbolism, and were a series of ***spiritualistic messages*** of the utmost moment to early and all later humanity.

Pure Spiritual Communication

But so, too, in exactly the same language of symbolism are *spiritualistic messages* given now! Never hitherto has this parallelism between the language of Scripture and that of the purest *spiritualistic communication* been discerned and interpreted.

How often, when a truly spiritual, and not merely material problem is the subject of the message, the meaning will be embodied in the language of symbol!

How continuously in both Scriptures and the messages one will encounter such symbolic terms as mountain, stream, field, horse (white or black), candle, water, fire, star, light, path, road, bridge, precipice, wall, peak, valley, gulf, darkness, a flower, bird, bee, fish tree, seed, leaf, vine, fruit, animals, a ladder, a house, a book and so on!

Piling astonishment on astonishment now comes the pronouncement of modern *Psychoanalysis* that it finds in the dreams of its

(Continued on Page 12, Col. 1)

NEW JERSEY MEDIUM

Psychic Observer

Rev. Adah Ross Crew, pastor of The Spiritualist Friendly Church, 34 South Clinton Ave., Trenton, New Jersey. She is a trance lecturer; a teacher and mental medium.

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SPIRITUALISM'S GREATEST OPPORTUNITY

A Vital Message to Mediums the World Over

"Only that which you give away, shall you still possess" because that which you think is yours is but loaned to you.

NO POWER CAN KEEP THE TRUTH FROM THE MASSES

This article, written by Albert E. Vaughn Strode, was inspired by his spirit collaborator, "MORAH" (see picture, right). Mr. Vaughn Strode, who resides at 419 East Maple St., Enid Oklahoma, will spend the summer, July and August, at Lily Dale, N. Y., where he is listed on the official 1946 program as one of their featured speakers and message bearers.—ED.

From the nations of the world, legions of people are asking: *"Where are our soldier dead?"* and *"Where are the young men who passed away on the field of battle?"*

They also ask: *"Are they annihilated—are they dead—and will I see them, or contact them ever again?"*

From great cities and tiny villages come these tearful questions from broken-hearted people, and many times their cries have gone unanswered.

They are told by their priests and their ministers, *"Remember my children,* God GIVES, and God TAKES AWAY: What God has done, one must never question."

There the secret of *"death"* is dropped, and the fathers and mothers, sweethearts and wives are even more confused than before because they do not understand. They wonder and ask: *"Could* a God of love take their own beloved ones away, and never bring them back again? *Could* a God of goodness love them today, and frown upon them and permit their loved ones to be slain upon the field of battle tomorrow?"

There Is An Answer

Legions of people have reasoned thus, and the words of their priests and ministers become meaningless to them, in the light of their own love and intuitive faculties which tell them—*"Go forth and seek the answer, for there is an answer, and that answer is found in Spiritualism!"*

AWAKE—MEDIUMS OF THE WORLD, TO YOUR GREATEST OPPORTUNITY. You who possess the gifts of mediumship, hold the key which will unlock the storehouse of esoteric, occult, philosophic, mediumistic and religious truths of the universe.

Psychic Observer

This is Morah, as seen clairvoyantly by his intermediary, A. E. Vaughn Strode, who painted the picture.

These truths have been given to you, therefore what use *are* you going to make of them in this post-war period?

All Must Be Convinced

Will you hoard them as a miser hoards his gold? *Will you* keep them for your own use, and glory in the fact that you possess a treasure apparently denied others? *Will you* longer withhold from a spiritually darkened world those truths which earth's children are seeking, or *will you* become a true soldier for Spiritualism, and go forward into *"The high-ways and by-ways"* of life, giving out the glad tidings?

Will you tell them that there is a way of knowing WHERE, and HOW to contact the loved ones of earth? *Will you* tell them that they, too, can find solace and comfort.

YOU — the mediums, possess jewels of truth. The jewels are more precious than the crown-jewels of any kingdom, or empire. They are jewels of the spirit, and they will gleam brightly along life's pathway, long after the jewels of materiality have passed away.

Only that *"which you give away, shall you still possess,"* because that which you think is yours, is but loaned to you; therefore, share the knowledge of spiritual things with ALL whom you meet along life's path—for no one has the assurance he will pass that same way again.

Persecution of mediums and slander against Spiritualism is rife in the land, and fear has gripped the hearts of many who possess wonderful gifts. They fear to openly proclaim the truth of immortality to the world. They are reluctant to demonstrate the gifts which are theirs.

Not only the mediums but also many who have been convinced of our great truth are gripped with the fear that family, friends, and society will turn against them if they were to assert their convictions about spirit return. It is well for these timid souls to remember that all teachers and masters of the race who have proclaimed an unpopular truth, have been persecuted and have had to pay the price, in one way or another, for the gems of truth which they possessed.

This Is A New Age

Therefore, *will YOU,* the mediums withhold the revelations of wisdom from the great masses of people who are now clamoring for enlightenment? *Will you* stand idly by and tolerate the scoffings of ignorant men and women, and not come to the defense of the age-old truths of Spiritualism?

God, who is spirit, gave you the powers of mediumship. *Will you* use the powers NOW, and become more perfect INSTRUMENTS through whom spirit collaborators may manifest?

This is a NEW age—a glorious age for all who are spiritually enlightened to proclaim to the world —*"We challenge you to longer deny that spirit lives, and that the 'dead' can return."*

Never, my friend, has there been a more golden opportunity for mediums and Spiritualists to do all in their power to teach and to demonstrate daily that SPIRITS do return to bring to the living the truths that life is eternal and that *"death"* is but a change, and NOT complete annihilation.

The wars have ceased, but the ravages of war have cut down the choice flowers of young manhood; and upon the earth there is mourning and devastation in every land.

Now Is the Time

The earth is wet with the blood and the tears of those who would like to know where to turn for consolation. The death-struggle of mighty *armaggedon* has left the people of earth stunned and weak from terror, and they await the coming of the morning of hope, when they may lift their heads to the heavens and live again.

And so, the dawn of a new era of time has come. Even now the colors of that dawn are bright on the spiritual horizon of the world, and the dark clouds of spiritual darkness are disappearing, and the sun of everlasting enlightenment is rising over the hills of time.

Men are lifting their arms to greet this new burst of light from the sun of understanding, and their hearts are being warmed with the realization that spirit is eternal, and that no power in the universe can longer keep the TRUTH of immortality from the great masses of people.

It is NOW time that all true mediums and Spiritualists banded themselves together and gave of their gifts as never before, that the spirit world might be given a greater opportunity to manifest with greater force to humanity.

MEDIUMS! You should use every means to open new doors of approach to a world that has been

(Continued on Page 11, Col. 5)

BRAIN TRUST

(Continued from Page 2, Col. 5)

the camp? With such a beautiful harmony available from the spirit people, why is there so much jealousy and pulling apart in the movement? With the Spiritualist movement divided as it is, to which section of it can the Government give a charter to exercise authority over the other sections?

Evans: It is perfectly natural that you should have sectionalism in any movement. Every individual has his own point of view. The main thing is a basis on which we are all agreed—that man is a spiritual being who survives death. That is the uniting factor in all the divergent ideas you find in this movement. Upon that basis we can unite, and the body that is most powerful, and wins to it the most adherents, is naturally the body which will have the charter granted to it.

Swaffer: The brotherhood of man doesn't consist in complete agreement. You must always have disagreement because out of honest disagreement progress emerges. There is division between the Christian Spiritualists and the Spiritualists' National Union, but in no sense is that a breach of the brotherhood of man, only a disagreement on the idea of what Spiritualism should mean.

When you ask me what section of the movement is to be given a charter, heaven help us when we have to decide that! I dread the day when we shall be asked to help license mediums.

Desmond: The reason why people are so passionated about Spiritualism and differ so violently upon it is because Spiritualism is essentially a religion. Religion has to do with the most important thing, the soul; the other thing people are passionated about is economics because they have to do with the body. Man is an animal and also an angel, so he is violently concerned about these two extremes.

I believe that we are hopelessly divided in the Spiritualist movement, that we shall continue to be divided, and it is for the good of the movement that we should continue to be divided. I don't want what the Irishman called, compulsory free will.

I believe the reason we differ is that we are all on different rungs of the ladder of evolution; there are baby souls, ancient souls, evolved souls and unevolved souls.

Boddington: The reason for the apparent differences is a sign of growth. The great bulk of men tend towards Socialism or Communism in politics, and side by side with that goes Spiritualism. Because they have had to become individuals and thinkers, they are extreme individuals. My trouble is that to find it they become so individualistic they all want a church each.

I very much object to any idea of a charter being tied round our necks. I refuse to let any branch of Spiritualism become orthodox and dictate to the rest of us.

Barbanell: There is a brotherhood of man because we are all different. There is a foolish idea that brotherhood means becoming alike and thinking the same things. You can have differences of opinion, punch somebody's nose and still believe in the brotherhood of man, because no man thinks exactly as his neighbor.

There is jealousy in the movement because it is composed of human beings. In Spiritualism there are so many psychics and they are sensistive to things that no one else would notice. They get upset about something a non-sensitive would ignore.

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What I Observe by R. G. Pressing

Where Is Wehner?

Inquiries, inquiries and more inquiries . . . each mail brings dozens of questions from our readers. An effort is made to answer all of them. A few want to know what is wrong with the religion of Spiritualism and why there is not just one organization. Others have plans for what they term "*cleaning house*" and presume their remedy will work if given a fair trial. Still others growl about "*commercialization*" among the mediums — unmindful of the fact that all other church ministers, pastors and clergymen are paid. Questions are asked about the philosophy, the technique of mediumship and whether or not we endorse the doctrine of reincarnation, etc., etc., but, as a rule the questions that seem to be uppermost in their minds are the whereabouts of our psychics and mediums, both the old-timers and the present-day.

Only recently, a lady wanted to know whether *George Wehner* was living, if so, where? He is quite alive and resides, one flight up at 156 West 56th St., New York City. We even have his telephone number—Circle 7-4928. For those who have never heard of Mr. Wehner, he is the trance medium that received much publicity over twenty years ago when he demonstrated his mediumship abroad. In the book, "*A Curious Life,*" written by Wehner, such names as *Richard Hudnut* and *Rudolph Valentino* are mentioned. Madame *Helena Petrovna Blavatsky* is said to be one of his spirit collaborators.

No promise is made to answer every request. Answers to philosophical questions are, and always will be, a matter of opinion but, in any case, an effort is being made to pass on reasonable, authentic and sensible replies.

We Missed Seeing Them

A recent communication has been received from *Sir John Anderson Bart* and *Lady Muriel Anderson, "Astra Lea,"* Crowborough, Sussex, England, saying, "*We were sorry indeed in not having the opportunity of meeting you both when you were in London . .*" The letter goes on to say "*we are familiar with every phase of Spiritualism, our policy is to recognize the Good in all religions and claim that thought is common to all groups. Our philosophy, the vibration of thought in relation to the elevation of the mind, as expressed in Arts, Poetry, Music, Color, etc., if adopted throughout the world, would effect a unification of all religions and the Brotherhood of Man would therefore be realized.*"

The Andersons live near the estate of the late *Sir Arthur Conan Doyle.* We also missed seeing *Denis P. S. Conan Doyle* who was staying at a London hotel during our visit last January.

Spiritualism in Alabama

In a letter from *Rev. Floyd Humble,* 7804 Rugby Ave., Birmingham, Alabama, we are advised that he has taken over the *Church of Spiritual Science* in that *city* and has organized a new spiritualist center to be known as The Church of The Two Worlds, chartered by his own organization, *Church of The Spiritualist. Rev. Gertrude Baker* is his associate pastor. All services will be held at The Chamber of Commerce Building in the city of Birmingham until a more suitable location can be found for a permanent center where he hopes to establish, in addition to regular church quarters, a seminary and children's lyceum.

Heads Ministerial Association

One of the leaders of Spiritualism in Warren, Ohio is *Rev. Robert K. Wilson,* pastor of *God's Spiritual Temple* of that city. He reports that ordinations have recently been granted *Bessie Metzger, Eva Roby, Bessie Johnson, Anna Parker* and *Lawrence Crookall.* Rev. Wilson, who resides at 905 Clarenden, S. W., Canton, Ohio, has been appointed chairman of *The Ohio State Ministerial Association* and President of the *Universal Spiritual Association.*

New Mediums at Chesterfield

Added to the 1946 roster of mediums at *Chesterfield Spiritualist Camp,* Chesterfield, Indiana; Dr. B. F. *Clark,* Dollie *Clark* and Millie *Sigler.* The Clarks have purchased a cottage at the camp; Mrs. Clark is scheduled as one of Chesterfield's direct-voice mediums. Dr. Clark is not only a member of the N. S. A. board of directors, but he is also the President of The Indiana State Spiritualist Association. They conduct the Psychic Science Spiritualist Church, Indianapolis, Indiana. Millie Sigler, pastor of The First Spiritual Mission of Detroit, has purchased the Nettie Johnson cottage; she is also listed as a direct-voice medium.

St. Louis Convention

The second annual convention of *The Fourth District Spiritual Episcopal* Churches of Missouri was held recently in the Harmony Room of Hotel Roosevelt, Euclid and Delmar Ave., St. Louis, Missouri, according to *Rev. Bernice Bennett,* Pastor of *St. Ann's Spiritualist Episcopal Church.* Listed on the official three-day convention program were speakers and mediums: Rev. John W. *Bunker,* Eaton Rapids, Michigan; Dr. Meurice *Russell,* Kansas City; Rev. Charles M. *Ball, St. Joseph;* Mrs. Frankie *Brown,* St. Joseph; Ralph *Rector,* St. Louis, and Rev. Bernice *Bennett.* Business sessions were held at 5862 Delmar Ave. The convention opened with a banquet in honor of Rev. Bunker, the organization's Presiding Clergyman.

Cushing Passes Away

Joseph W. Cushing, 75, of Sarasota, Florida, and Lily Dale, New York, has passed away. His illness was sudden and of short duration before his transition. Pneumonia and resultant complications brought about his demise. Funeral services were held recently in the Thicker-Van Gilder Chapel in Sarasota. *Arthur Ford,* Miami, Florida, conducted the service.

Mr. Cushing, the son of *Dr. Joseph W. Cushing* and *Isabella Woodbury Cushing* of Brookline, Mass., was a construction engineer with Thompson-Starrett for many years before his retirement. He was a member of the Masonic Order, Acacia Lodge No. 327, New York City.

Mr. Cushing is survived by his widow, *Rev. Sarah W. Cushing;* two daughters, *Mrs. Chestern Theuner,* San Francisco, California, and *Winnifred H. Cushing,* New York City; and three grandchildren.

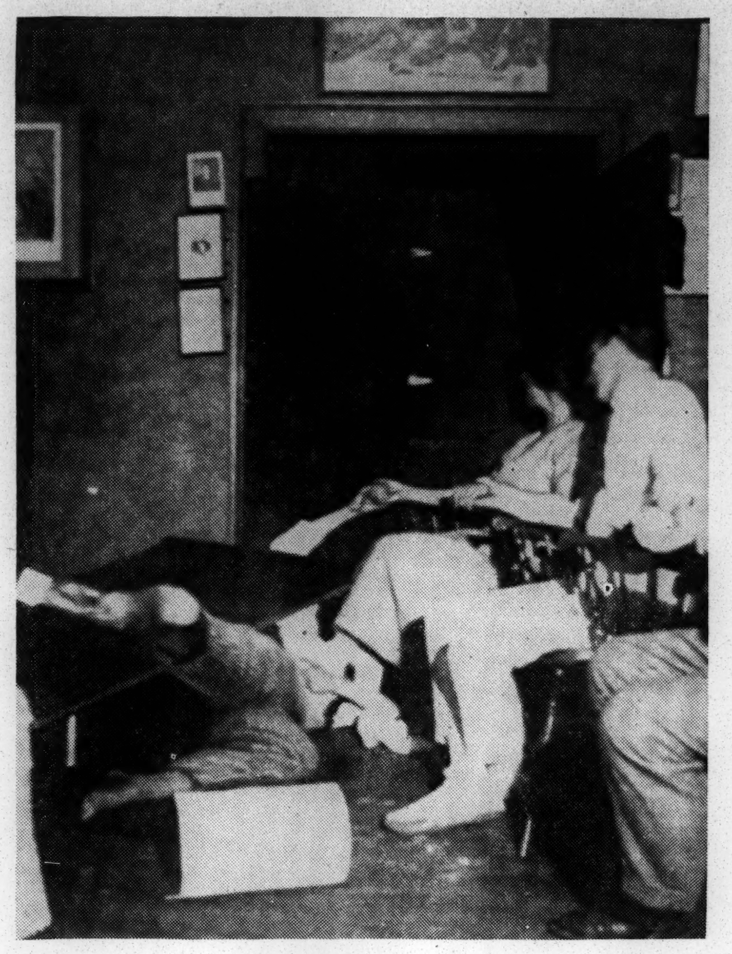
Spiritual Chautauqua

In last issue *Psychic Observer* (June 25th) twenty-eight Spiritualist Camps and Assemblies were listed. These organizations are in session during the summer months. To this list, another has been added . . . The *Spiritual Chautauqua of the Pacific Northwest* and the U.S.A., with services from May 19th to November 30th. This "*Chautauqua of Spiritualists*" will hold their meetings at the W. O. W. Auditorium, 615 S. E. Alder St. in the city of Portland, Oregon, according to the leader and founder, *Alfred Charles Wustrow.* Among the speakers and mediums to be presented on these programs: *Dr. John Brainard Taylor,* Seattle, author, lecturer and metaphysician; *Marcel L. Caumont, D.D.,* Pastor of The Universal Church of the Master of Detroit, Michigan. Dr. Wustrow will conduct healing and message services at each meeting. Throughout the current season, services will be held Sunday, Tuesday and Thursday, 8 P. M.

Mediterranean Seances

A communication has just been received from *Henry Thomas Mercer,* 7 Cottage, B. B. Homes, Whykleape Hill, Whykleape, Surrey, England. Mr. Mercer is a devout Spiritualist and believes that OAHSPE should be read and quoted at Spiritualism's hundredth anniversary celebration in the United States, on March 31st, 1948. Mercer's letter is interesting, he goes on to say: "*From* 1895 *to* 1898, *I was on the H.M.S. Camperdown in the Mediterranean. Whilst serving aboard her, three of us used to go to the magazine flat, and there hold seances, using a slate and pencil for writing. Our communications on the slates prophesied that in* 1901, *a Spiritualist Church would be opened in Portsmouth. In May,* 1901, *a church was opened!*"

PSYCHIC RESEARCHERS OF YESTER-YEAR



Psychic Observer

The picture above, taken from the rare out-of-print book, "Margery, The Medium," was published with the caption "The Climax of a Wild Night, June 24, 1924." It shows the author of the book, Malcolm Bird, his left arm around the feet of one of the sitters and his right arm holding the hand of the same sitter. Hereward Carrington, his legs crossed, is seated to the right of the woman. In those days of psychic research, even as today, the investigators did not seem to have too much confidence in each other, to say nothing of the fact that they were always skeptical of the medium that was being tested. It is just such incidents as this that cause the better mediums to become disgusted with type of minds that presumed to carry on test seances. Possibly Mr. Bird is trying to find out what happened to the ectoplasm. He is certainly in an undignified position.

Readers always help when they send us Press cuttings with comments on our subject. Please indicate name and date of the newspaper or journal.

SPIRITUALISM'S OPPORTUNITY

(Continued from Page 10, Col. 3)

hostile to the truths of Spiritualism. You should stand fearless and undaunted before men and women in high places, and lift high the banners of spiritual light, so that all may see and know that Spiritualism is the greatest force for the rebuilding of human lives, where the tragedy of war has struck.

Spiritualist mediums should become truly SPIRITUAL—and devote every ounce of energy in developing their mediumship to the highest degree of perfection, so that they, as instruments, would be worthy vessels through whom the spiritual teachers can manifest.

Proclaim the Truth

Now that the new era of light has come, it is indeed the hour of Spiritualism's supreme triumph! Millions of people are awakening to the fact that God did not take their loved ones away, but that, by man's *avarice* and *greed,* a devastating war was brought upon the earth; hence, doors are being opened to the spirit world, and through these doors step the legions of men whose physical lives were snuffed out upon the battlefields of the world, but who have survived in their spiritual bodies to proclaim to all the world —"*We live, we love, and are with you!*"

Therefore, mediums of the world — awaken to your full responsibility; you whom nature has blessed with mediumship and spiritual illumination; your hour of greatest opportunity HAS struck—let your light of spiritual knowledge gleam as the noon-day sun, amidst the valleys and lowly places of earth millions, who are asking for the light. Tell them that Spiritualism is God's message of light and hope and truth amidst the ruins of earth, and that as they awaken to this knowledge, they will build their lives anew, and a new renaissance of spiritual understanding will be ushered in.

Go forth today, with your message of Spiritualism — proclaim to the world your message of hope and the reality and beauty of spirit to those who are confused and who are knocking at the door for comfort. Proclaim by every means possible that "*death*" is NOT the end, but the BEGINNING of the greater life of the spirit.

May you fully realize that *this is the day,* and the very *hour* when all mediums are to arise as never before, and as one mighty army, march forward with the truths of Spiritualism, to a great and a sweeping victory. March on, O mediums of earth—and let the banner of Spiritualism NEVER fall!

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Religion's Debt to SPIRITUALISM

(Continued from Page 9, Col. 5)

clinical patients today the same set of symbols found in the folk-lore and the Scriptures of the world, and, we add, *found likewise in spiritualistic messages!*

In brief, modern psychological science now comes forward with the great discovery of *Jung, Bennitt* and others that validates the scientific character and authenticity of *spirit messages.*

Symbolism is thus attested as the language of higher *Intelligence* or *Intelligences* when speaking to the conscious concrete mind in four distinct provinces of human spiritual culture: the divinely inspired Scriptures; the universal folk-lore of the nations; dream communinations; and Spiritualistic messages.

This categorization goes far to place *spiritualistic phenomena* in the pale of a truly scientific and truly valid methodology of knowledge reception.

We Must Face The Truth

The basic operative principles of this symbolic depiction of truth were unquestionably understood by the sages of old. Religions were built upon its laws and sacred books written in its language. Now what has destroyed this wonderful ancient science? What has extinguished this marvelous light of antiquity?

The answer is neither pleasant writing nor acceptable reading. But the truth must come out and be faced. Continuing catastrophe for humanity is the alternative. Vital knowledge has long been kept from the world, yes, for sixteen centuries, or ever since that grand science was crushed in the fatal third century of the *Christian* era.

The loss of the ability to understand this cryptic spiritual language in the third century is undoubtedly the direct cultural calamity in human history, for it closed off the mind of the West from comprehension of the dynamic meaning of the world Scriptures and brought in the fifteen centuries of the historical *"Dark Ages"* of Medieval Christian Europe.

It is perfectly legitimate to assert that no one can understand and evaluate the forces operative in the world situation in religion today who does not know what happened to wreck the ancient *spiritualistic science* of the early epoch. For today's problems and predicaments all stem from the causes set in motion at that time.

Ignore Literal Interpretation

We are still living in the twilight produced by the long shadow of that time. Spiritually and philosophically we are by no means out of those *Dark Ages.* The great ancient light of spiritual culture spiritualistically given to the world, has been lost. Its recovery through the renaissance of the lost language of symbolism is the one great overshadowing issue before the world today.

The loss of the ability to interpret the Scriptures symbolically and allegorically threw the mind of the West into the most baleful delusion and dementia known to history. It bred the most unconscionable superstition and mental folly ever to become rampant. All this was due to the acceptance of the meaning of the words of the Bible literally and historically.

In sheer truth, the literal rendering of Scripture has come close to unsettling the mind of the entire Occident. And there will be no hope of lifting this pall of benightedness from the sanity of Western thought until the symbolic science of *spiritualistic communication* is restored.

Seek True Meaning of Bible

In the light of this disclosure it is seen at once that *Spiritualism faces both a mighty opportunity and a severe challenge.* If it can meet the challenge it may seize the glorious opportunity. The challenge is for it to rise to a comprehension once more of the true light of the Scriptures that convey the doctrines of the transcendent ancient *Spiritualism,* or the science of the spiritual soul of man.

This is to be done by followng the lead of a splendid new scholarship that is restoring to the ancient texts their true meaning, as is caught again by the genius that has reconstructed the alphabet of symbolic terms.

The opportunity is the chance to become again, as of old, the leading light of spiritual culture, the brightest lamp of true religion in the world—in a world that stands at the crisis groping in blind agony for that lost light of *spiritual science* without which it may at any moment plunge into the abyss of ruin. *Spiritualism was of yore the true Light of the world. Can it regain its ancient dignity?*

The End

CHESTERFIELD SPIRITUALIST CAMP

OPENS JULY 3rd — CLOSES AUGUST 25th

Independent Voice and Spirit Photography will be demonstrated under strict test conditions.

The fifty-ninth annual convention of *The Indiana Association of Spiritualists,* known as *Chesterfield Spiritualist Camp,* will open at Chesterfield, Indiana, July 3rd and close August 25th, according to *Mable Riffle,* Secretary. *Chesterfield* is located in central Indiana, forty miles northeast of Indianapolis, eighty miles south of Fort Wayne, five miles east of *Anderson* and twelve miles west of *Muncie.*

"Etta S. Bledsoe Day" is scheduled for August 4th. For the past five years, her spirit voice has been heard, under strict test conditions, through the direct-voice mediumship of *James Laughton,* Detroit, Michigan. *Juliette Ewing Pressing,* editor of *Psychic Observer,* will visit the camp during the first week of August and supervise the Bledsoe demonstration. She is also listed for two lectures during her visit.

Robert Chaney, Eaton Rapids, Michigan, will demonstrate *Spirit Photography* August 10th. This seance will also be held in the auditoruim under test conditions.

Chesterfield's new hotel, *"The Western,"* will be completed before the camp season opens. In addition The *Lily* and *Sunflower Hotels* will be open to the public as early as June 15th. A modern *Cafeteria* serves excellent food.

Where To Buy Books

This year, the *Psychic Observer Book Shoppe* will again be under the supervision of *Marion Nevison.* With the exception of the *Psychic Observer Book Shoppe* at Lily Dale, N. Y., Chesterfield visitors will have the opportunity to select psychic and spiritualist books from one of the largest assortments of titles ever to be offered in the middle west. Most of the books listed on pages 6 and 7 of this issue will be on display and for sale during the entire season. The *Book Shoppe* is located in the *Bazaar* building which also houses a large assortment of gifts and novelties.

Chesterfield is known as America's largest center for the presentation of physical mediums, through whose instrumentalities nearly all known phases of psychic phenomena are demonstrated: *Direct-Voice, Materialization, Etherealization, Astralization, Slate-Writing, Partial Materialization, Independent Voice, Independent Writing, Flower Writing, Telekinesis, Apport, Levitation, Spirit Photography and Automatic Writing* as well as *Clairvoyance, Clairaudience, Healing* and *Blind-Fold Billet.*

CHESTERFIELD'S NEW HOTEL

Above is a reproduction of an artist's sketch of "The Western," a new hotel for Chesterfield's guests. It is steam-heated and will be open the year-around.

Lecture and message services are held in the auditorium every Tuesday, Wednesday, Thursday, Friday and Saturday at 2:30 P.M.; every Sunday 10:30 A.M., 2:15 P.M. and 8 P.M.; Auditorium seances every Saturday at 6:30 P.M.; Vesper services at sundown in the grove, 6:30 to 7:45 P.M., except Monday and Saturday.

Study Classes Featured

In the Chapel, each morning at 9, the children assemble for Lyceum instruction under the supervision of *Anna Dennis.* A College course in Psychic Science, every morning, except Sunday, will be conducted by *Robert Chaney,* July 4-14; *Clifford Bias,* July 15-28; *Mamie Schulz,* July 20-Aug. 11; *Frederick Perry,* Aug. 12-18; *Homer Watkins,* Aug. 19-25.

Speakers and mediums listed on the official 1946 program: Dr. B. F. *Clark,* Dollie *Clark;* Millie *Sigler,* Clifford *Bias.* Mary *Beattie,* John *Bunker,* Robert *Chaney,* Nellie *Curry,* Pansy *Cox,* Pearl *Crain,* Anna *Dennis,* Maud *Fox,* Fanchion *Harwood,* Mary Murphy *Lydy,* James *Laughton,* Dr. D. W. *Metcalf,* Mable *Riffle,* Mamie *Schulz,* Edith *Stillwell,* Charles *Swann,* Loretta *Schmitt,* Lulu *Taber,* Charlotte *Taggart,* Homer *Watkins,* Clara *Metcalf,* Gloria *Taber,* Genevra *Peet,* Clara *Knost-Larrick,* Frederick *Perry* and Juliette Ewing *Pressing.*

Points of Interest

Beauty spots at Chesterfield, The *Grove,* The *Grotto,* The *Trail of Religions,* The *Indian Statue,* The *Rock Pyramid,* The *Chimes,* The *Light House,* The *Fountain* and The *Garden of Prayer.*

Chesterfield's board of directors: President, Wm. A. *Dennis;* Vice President, Ollie *Patton;* Secretary, Mable *Riffle;* Treasurer, Pansy *Cox;* Trustees, A. R. *Riffle,* George *Gibson,* Clifford *Bias,* Ray *Stillwell,* Ernest *Schulz* and Exie *Hardy.* Mrs. Hardy is also the director of music. She presents a fifteen minute organ prelude daily at each auditorium service.

For 1946 programs write the secretary, Mable Riffle, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

RELICS WANTED

. . . of early Spiritualism, particularly those pertaining to

The Fox Family

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MT. PLEASANT PARK SPIRITUALIST CAMP

Clinton, Iowa

1946 SEASON: JULY 28th TO AUGUST 25th

For programs, write secretary of the

Mississippi Valley Spiritualist Association

Rev. John F. Miller, 1310 Main St., Clinton, Iowa **(P-189)**

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"LIGHT OF AGES"

by

His Highness Prince Tuala Tamalelagi

Of the Ancient Tamalelagi Dynasty of Samoa

"Through the evils of disbelief and scepticism, the spark of man's Divinity glows steadily down the corridor of *Time,* and when the veil becomes most darkened, then will a great *Light* appear, flaming *God's* sparks into conscious reawakening.

"*The Message* here given by *Prince Tuala Tamalelagi,* whose name means *'The Path of Son of Heaven,'* is the *Torch* that will light man's return to *Mansions Divine.* He speaks from the heart to the heart, and these words will etch themselves upon the soul's memory which is AWARENESS or *Divinity Expressing.*

Prince Tuala's Message of *Loving Kindness* is the clarion call of *Spirit,* offering man a complete way of emancipation from all limitation. It asks but to be used and applied. It IS the PATH OF HEAVEN!

"All who will open their hearts to these words will perceive therein the TRUTH that shall set them free! The veils will be torn asunder and man's vision restored!

"The seal of the *Cosmos* is placed upon the forehead of each conscious *Son* and *Daughter* of the *Father,* and that seal is known by LOVE alone! It is the mark of discipleship and service to LIGHT!

"In his journeyings throughout the world, the writer had but *ONE* magical word of entrance into the hearts of the people of all classes and creeds, and that word which touched all, is 'LOVING KINDNESS.' It is the synthesis of all scriptural keys given by every Teacher in every *Age.* With *Jeremiah* we behold the *Lord* drawing us into the *Heart* of *Love.*

"Now, as in ages past, humanity's needs have drawn a great *Light* into their midst. But only as they draw from that *Light* can *Light* be given. The impelling power of *Love* is the *Winged Heart* whose flight from darkness to illumination heralds LIGHT VICTORIOUS!

"The days of prophecy are past; the time of fulfillment is at hand. To *Pervade* the *Universe* with *Loving Kindness* is the bidding left by the *Beloved Buddha;* to *Love* one another was the *One* commandment given by the *Beloved Christ;* united now under One banner, it is carried forth into that glorious crusade—LIGHT FOREVERMORE UNENDING.

"Search not in the heavens for signs of *His* coming, but ever within the sanctum of the heart will the *Light* of *Ages* appear, for *He* is the *Love* of the *Father,* the *Light* that comes to all men of *Good Will,* and by this sign shall all men know, The *Light* of *Ages* LIVES!"

The above is a powerful communication directed by *"Prince Michael,"* the *Mighty Archangel, Lord* of the *Sun,* and which forms the "INTRODUCTION" to this outstanding publication, "LIGHT OF AGES." It speaks for itself!

The book is of a convenient size, 4½x6 inches, easily fits into the pocket; 60 pages, cloth bound, gold stamped—Price $1.50.

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